

**[CONFIDENTIAL.]**

**SELECTIONS**

FROM THE

**VERNACULAR NEWSPAPERS**

PUBLISHED IN THE PANJÁB,

**NORTH-WESTERN PROVINCES,**

**ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPUTANA,**

**Received up to 30th June, 1883.**

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**GENERAL ADMINISTRATION.**

The *Hindustani* (Lucknow), of the 28th June, referring to the letter contributed by the Private Secretary to the Lieutenant-Governor of Bengal to the *Statesman* in answer to the comments made by that paper on the movement said to have been set on foot in that province for the prosecution of some native newspapers, observes that the letter may tend to exculpate the Lieutenant-Governor from blame; but that it shows that a conspiracy was really formed against native editors. The Private Secretary to His Honor says that His Honor has observed with deep regret that the writings of both the Native and English papers have been characterized by hostility to Government! To be sure His Honor has a very intimate acquaintance with the Native Press. Can he name a single native newspaper which contained a seditious article? Does he regard even ordinary Europeans as a part and parcel of Government? There is no doubt that he ostensibly finds fault with both English and native papers simply in order that he may not be charged with partiality to the former. It is impossible that he should

really consider any article of the *Englishman* or any other English paper to be seditious. The Private Secretary to the Lieutenant-Governor also states in the letter that, if His Honor had an intention to punish any editor, he could himself punish him under section 124A of the Penal Code without any reference to the Supreme Government. But the *Hindustani* is of opinion that even if His Honor were empowered by law to punish an offending editor, he could not punish eight or ten editors without consulting the Government of India. The reticence of the *Englishman* shows that its editor was implicated in the conspiracy in question.

Circulation,  
98 copies.

The *Almora Akhbār*, of the 25th June, states that the Proposed prosecution of native editors in Bengal. *Calcutta Statesman*, which is edited by an Englishman, is doing good service to natives in the present political excitement. They cannot make any adequate return for this favour. We may without exaggeration call the editor of the *Statesman* an ornament to the British nation. His writings anent the three burning questions of the day, namely, local self-government, the Jurisdiction Bill, and the contempt case, have been characterized with an ability, impartiality, and firmness that have extorted praise even from an inveterate enemy of natives like the *Pioneer*. Every English-reading native should read the *Statesman*. It lately exposed the conspiracy which had been formed by some Englishmen in Bengal against some native papers of that province, and which fortunately failed, simply because Lord Ripon did not sanction it. The *Almora Akhbār* then quotes an extract from the *Statesman* in which the latter adverts to the reference alleged to have been made by the Lieutenant-Governor of Bengal to the Supreme Government at the instance of some European officers and private individuals for the prosecution of some native editors, and to the refusal of sanction by the Supreme Government, and remarks that apparently native editors in Bengal had a narrow escape. Fortunately Lord Ripon was at the head of



the Government of India, otherwise the Gagging Act might have been revived. Native editors cannot be too careful in their conduct, as their enemies always keep an eye on them. The *Almora Akhbār* does not mean that they should not freely express their opinions, but that they should be guarded in their language.

The *Mittra Vilās* (Lahore), of the 25th June, observes  
 Mr. A. O. Hume and natives. that Mr. A. O. Hume is one of those Englishmen of whom the British nation may be justly proud. He freely mixes with natives, sympathizes with them, and is always ready to advocate their cause. Few Europeans can pretend to have a deep insight into their thoughts and feelings like him. The *Mittra Vilās* then refers to his proposal for the enlistment of native volunteers in answer to the threat of European volunteers to resign, and to the letter contributed by him to the London *Daily News* in support of the Ilbert Bill.

Circulation,  
250 copies.

The *Naiyar-i-Āzim* (Morádábád), of the 25th June refers  
 Extravagance of Mu- to the various causes which, in its  
 hammadan landlords. opinion, contribute to the ruin of Mu-  
 hammadan landlords, argues that their extravagance is the principal cause, and makes the following proposals to check their extravagance:—Registrars should be empowered to refuse to register a bond, a deed of mortgage &c., executed by a Musalmán landlord unless they are satisfied that he requires the money he means to borrow for some necessary and useful purpose. Moreover, they should see that the rate of interest entered in the bond or the deed of mortgage, as the case may be, does not exceed 12 per cent.

Circulation,  
175 copies.

The *Bhārat Bandhū* (Aligarh), of the 22nd June, is glad  
 Hindi versus Urdū. to state that the Local Government has issued a circular to district officers making some proposals in regard to the introduction of the use of the Hindi character in the subordinate courts of law and has called for their opinions on the subject. We have not

Circulation,  
135 copies.



seen the circular, and therefore we cannot say what definite proposals have been made by Government. But it is rumoured that Government desires that in criminal cases summonses should be issued in Hindi and the statements of witnesses should be also written in that language. The substitution of Hindi in place of Urdú as the court language would be a real boon to the country and protect the people from those inconveniences and frauds to which they are at present exposed. It would seem that the honour of making this long needed reform was reserved for Sir Alfred Lyall. If it be considered inadvisable to carry out the reform at once, the change may be effected gradually. Men, already employed in courts, should be ordered to learn Hindi within a prescribed time, and knowledge of Hindi should be made a *sine quâ non* for admission to the public service for the future. One can learn to read and write Hindi in a couple of months.

A correspondent of the same paper complains that the Rules for admission to the public service in the North-Western Provinces and Oudh not strictly observed by heads of public offices. orders, issued by the Local Government, so long ago as 1879, to the effect that no candidate who has not passed the Middle Class or the Entrance Examination should be admitted to the public service, are generally more respected in the breach than in the observance by heads of public offices.

Circulation,  
1,800 copies.

The *Akhbâr-i-Âm* (Lahore), of the 23rd June, states :—  
We do not very highly approve of the agitation made in Madras to move the Supreme Legislature to pass an Act in favour of the remarriage of Hindu widows. No one should infer from this that we do not sympathize with widows. Their miseries and sufferings grieve us to the heart. We do not approve of the movement, because it reflects little credit on our shrewdness and knowledge to ask for Government interference in our private affairs. Moreover, we are afraid that the proposed legislation, far from removing the evil to



any great extent, would have a bad effect on the moral condition of our community. In our opinion child marriage is chiefly responsible for the large number of widows among us. If this mischievous custom were put a stop to, there would remain little need for a widow marriage law.

The *Aftáb-i-Panjáb* (Lahore), of the 25th June, states that a contemporary advises Hindú associations to forward memorials to the Viceroy praying for legislation making the marriage of Hindú widows compulsory. In our opinion Muhammadans should also send similar memorials in favour of their widows. Although the Muhammadan religion strictly inculcates the remarriage of widows, some classes of Musalmáns in this country have abandoned the custom, and have become more averse to it than Hindús. They regard the marrying of their widows as derogatory. But it is well known that the Muhammadan Prophet himself remarried his two daughters after the death of their first husbands.

Circulation,  
500 copies.

The *Dabdaba-i-Qaisari* (Bareilly), of the 23rd June, urges the establishment of a separate Parliament in India.

Circulation,  
200 copies.

The *Rahbar-i-Hind* (Lahore), of the 25th June, urges that the Government of India should pass a law to the effect that if a native chief commits a serious offence against the paramount power or his subjects and that if it is inexpedient to deal with the offence through the British Resident in the ordinary way, the Government of India will interfere and hold an enquiry into the matter. If he is found guilty, he will be deposed, and his son, adopted son, or some other relative placed on the throne. A law of the kind in question is a great desideratum. At present, when any difficulty arises in a Native State, the Government of India feels great hesitation in interfering, and its interference necessarily causes great anxiety to other native chiefs. But if the proposed law were passed, the Government would

Circulation,  
450 copies.



be able to take action at once in such cases, and the Native Chiefs would be also assured once for all that the paramount power has no intention of annexing their states.

Circulation,  
225 copies.

The *Aligarh Institute Gazette*, of the 26th June, publishes

The shoe question.

a long article, headed "Indian Etiquette," both in English and Urdu. In

the article the editor discusses the vexed shoe question at length and criticises the correspondence that has appeared in the *Morning Post* on the subject. The editor says that the general belief among Europeans is that taking off shoes amongst the natives of India is equivalent to taking off the hat in England and other European countries. The question is whether Asiatics take off their shoes as a mark of respect and what is the origin of the custom. The Jews were accustomed to put off their shoes before entering their temple, but there is nothing in the laws of Moses to show that they did so out of reverence. Hence it may be reasonably assumed that the custom was observed in order that the temple might not be defiled by the dirt that adhered to their shoes. The Muhammadan religion specially enjoins the Musalmáns to pray with their shoes on if the latter are clean. Muhammad and his companions always prayed with their shoes on. Even at the present day there are men at Dehli who, whenever they buy a new pair of shoes, go to the Jam-i-Masjid and pray, wearing the shoes. As the Muhammadans are generally accustomed to sit on the floor covered with carpet or some other cloth, they take off their shoes in order that the carpet on which they are going to sit may not be spoilt by the dirt or filth adhering to their shoes and not as a mark of respect or reverence. As regards the Hindus, they formerly wore no leather shoes. They either went barefooted or used woollen or wooden shoes. They have taken to the use of leathern shoes since the time of Muhammadan conquest. They take off their shoes when they enter their houses because they regard them as unclean, and not because they consider the custom to be a mark of respect.



The *Koh-i-Nur* (Lahore), of the 23rd June, expresses satisfaction at Mr. Stanhope's drawing the attention of the House of Commons to the increasing public expenditure in India, takes parliament to task for the indifference generally shown by it to Indian affairs, and urges that a commission should be sent out by Parliament to make a thorough enquiry into Indian finances with a view to curtail expenditure, as was proposed by Lord Hamilton.

Circulation,  
450 copies.

A correspondent of the *Tahzeb* (Morádábád), of the 27th June, complains that some subordinate civil officers do not write the statements of witnesses with their own hands, put off the hearing of cases from time to time, and are very dilatory in delivering judgments. When the time for sending the quarterly returns approaches, they decide as many cases as they can with great haste.

Circulation,  
9

The *Rahbar-i-Hind* (Lahore), of the 25th June, on the authority of an Amritsar correspondent, complains that the new Judicial Assistant of Amritsar holds his court at his private house, and that this is a source of great inconvenience both to suitors and his subordinates.

Circulation,  
450 copies.

The *Islám* (Meerut), of the 22nd June, states that it appears from the proceedings of the Municipal Committee, Meerut, meeting of the municipal committee of Meerut, held on the 3th May, that the committee has allowed one Muhammad Wilayat Ali to build a house, but not to make two windows in a wall of the house, on the ground that the windows would look into the houses of his neighbours. The committee has no power to grant or refuse permission for making doors or windows. Act LV. of 1875 (see) empowers municipal committees only to levy certain taxes, to devote the money to useful purposes, and to see to the cleanliness of municipal areas. Even supposing that committees have the

Circulation,  
330 copies.



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power to interfere in the matter of making windows or doors, can a committee legally prohibit a man from making windows in a wall of his house simply because they would look into the houses of his neighbours? Obviously a man can demolish his house or a wall thereof, and if he can demolish a whole wall, can he not demolish a portion of it in order to make windows? The *Islām* argues that some pleaders should be appointed members of every municipal committee, in order that they may assist the committee in understanding its powers and responsibilities.

The *Mihr-i-Nimroz* (Bijnor), of the 22nd June, referring to the new Travelling Allowance Code, which came into force on the 1st April last, condemns the new rates of travelling allowance fixed for deputy inspectors of schools, inspectors of post-offices, &c., as too low. It should be remembered that these officials have to travel during all the seasons of the year and their pay is comparatively small. The hardships to which they are exposed from the inclemencies of the weather on tour are indescribable. The new Code should apply only to higher classes of officers, who draw large salaries and who have to go on tour only during the cold weather.

Circulation,  
259 copies.

A correspondent of the *Indian Punch* (Lucknow), of the 16th June (received on the 28th idem), writing from Ghosi in Azamgarh, states that an Ahir entered into the house of a Rájput at night and stole two bullocks. The Rájput, becoming aware of the theft, at once went in pursuit of the thief and caught him with the animals. The sub-inspector of police made an enquiry into the matter and sent the thief to the Joint Magistrate to await his trial. The Joint Magistrate asked the thief why he had committed the theft. The latter replied that he had no bullocks. Again the Joint Magistrate asked him how long it took him to break the Rájput's house. He said some hours. On this the Joint Magistrate ordered the



Rajput to give the thief one bullock, as he had no bullock, and also to pay him eight pice as wages for his labour in breaking his house.

The *Aftab-i-Panjāb* (Lahore), of the 22nd June, states

Circulation,  
500 copies.

Race animosity excited in the minds of Europeans towards natives by the Ilbert Bill.

that it is well known that the Ilbert Bill has excited great enmity and prejudice in the minds of Europeans towards natives. The *Englishman* preaches open sedition. In a late issue it declared that if Anglo-Indians had occasion to hold a meeting in future, they should not hold it at the Town-hall, but in the native quarters, in order to show that they could fight with the enemy in his own camp! The Managers of the Sindh, Panjāb and Delhi Railway have passed a secret resolution to the effect that no native should be appointed to a post of more than Rs. 100 on that railway in future! It appears from a newspaper that a European Military Officer in the Deccan has issued orders that if any native officer under his subordination advocates the Jurisdiction Bill, he will be fined a month's pay! It is incomprehensible why Government overlooks such dangerous proceedings on the part of its countrymen. Care should be taken to pass the Bill in question without exciting race animosity.

The *Desh Upkarak* (Lahore), of the 23rd June, expresses

Circulation,  
700 copies.

Dismissal of the Hindus employed in the Civil and Military Gazette Press.

deep regret at the animosity shown by narrow-minded Europeans towards natives in consequence of the Ilbert Bill, and remarks that the former have held out threats to Government and are trying to injure natives in a variety of ways. The Railway Company has begun to dismiss its highly-paid native servants and to appoint Europeans in their place. The unjust dismissal of the Hindus employed in the Civil and Military Gazette Press is the best index to the Anglo-Indian feeling. On the day preceding the late Bhandra Kālī Fair, held at Lahore, the Hindus applied to the Superintendent of the Press for a holiday for the next day.



on account of the fair as usual, but he did not sanction the holiday. They appealed to the higher authorities to intervene on their behalf, but in vain. On the contrary, when they went to Press next day to work as usual, the Superintendent dismissed them *en bloc* ! Some of them were very old servants. Can a newspaper, which is conducted by such prejudiced men, discuss any subject with fairness and impartiality and can it do any good to the country ?

#### LEGISLATION.

Circulation,  
550 copies.

The *Rahbar-i-Hind* (Lahore), of the 28th June, referring to the London telegram of the 22nd June about the withdrawal of the Criminal Procedure Bill, remarks that, if the news is true, it will grieve natives to the heart. Sir Ashley Eden, late Lieutenant-Governor of Bengal, first wrote to the Government of India, recommending the proposed change in the law. The Supreme Government consulted other Local Governments and Administrations, which generally expressed their opinions in favour of the measure. The Supreme Government then referred the matter to the Secretary of State and asked for permission to introduce a Bill on the subject into the Legislature, and he accorded his assent. In the debate that took place in the Viceroy's Legislative Council at the time of the introduction of the Bill, the majority of the members supported the measure. Now it appears that the Ministry have expressed their intention of withdrawing the Bill owing to the Anglo-Indian agitation against it. What are we to say of such a puerile action on the part of Government ? The native press and native public associations have strongly advocated the change. The withdrawal of the Bill will show that Government does not attach the least value to the opinions of natives. The *Rahbar* states that the dropping of the measure will greatly affect the reputation of Mr. Gladstone's ministry and the Viceroy for justice and firmness, and argues that they should endeavour to pass the Bill by all means. But if



they eventually find themselves unable to do so owing to the opposition, they should resign rather than yield in order to maintain their prestige. It appears from the *Pioneer* that Sir Charles Aitchison, who was a strong advocate of the Bill, is inclined to change his opinion. It is said that he still sympathises with the principle on which the Bill is based, but that, in consideration of the opposition it has elicited, he thinks that the present time is inopportune for introducing it. If the statement of the *Pioneer* is not unfounded, natives have lost another strong friend. Sir Charles Aitchison should, for the sake of his reputation, resign his office rather than change front. Now natives should send memorials to the Viceroy, Parliament and Her Majesty from all parts of the country in favour of the Bill. Government should remember that the withdrawal of the Bill will cause wide-spread dissatisfaction.

The *Nyāya Sudhā* (Hardā), of the 27th June, in regard to the question of public opinion about the Jurisdiction Bill, remarks that the

Circulation,  
400 copies.

majority of the members of the Viceroy's Legislative Council are in favour of the Bill. All the Judges of the Calcutta High Court except one are opposed to it. All the Judges of the Bombay High Court except one approve of the change. The opinion of Government officers in the Panjāb, the North-Western Provinces and Oudh, is generally unfavourable to the measure, but Sir Alfred Lyall and Sir Charles Aitchison still adhere to their previous opinions. It would seem that the Bombay Government have been actuated by a desire of pleasing both parties in expressing their opinion. The opinion of the Madras Government has not yet been made public. The whole native press unanimously supports the measure. As regards the Anglo-Indian Press, the *Madras Times*, the *Statesman*, and the *Bombay Gazette* sympathize with the measure, the *Pioneer* and the *Englishman* are the leaders of the opposition, and the rest are indifferent. The lower classes of European Government servants, traders, &c., in this country, especially in Bengal, are most bitterly opposed



to the Bill and have left no stone unturned in preventing it from becoming law. They have even abused natives to their hearts' content, but their countrymen at home have expressed great dissatisfaction at their misconduct. The Bill has found strong supporters in unprejudiced and experienced Anglo-Indians like Mr. Hume and Professor Wordsworth. Many experienced and conscientious men at home are also in its favour. In short, the 250 millions of people in this country, the Government of India, many high European officers, the Home Government and Messrs. Bright, O'Donnell and Baxter, and Lord Stanley, &c., are in favour of the measure. As regards the opponents, men of any great influence and weight are not to be found among them. Under these circumstances, it is beyond the shadow of a doubt that the Bill will be ultimately passed, though Government may introduce some changes and alterations into it in consideration of the clamour of the opponents.

Circulation,  
700 copies.

The *Reformer* (Lahore), of the 25th June, states that Panjáb Local Self-gov. when the Panjáb Government appointed a committee to consider the subject of the introduction of local self-government in the province, the editor expressed dissatisfaction at the constitution of the committee, as it contained no Panjábí members. It is evident from the Panjáb Local Self-government Bill, which is based on the recommendation of that committee and which was lately introduced into the Viceroy's Legislative Council by Mr. Barkley, who is one of the best men in the Panjáb Commission, that the editor's apprehensions were not unfounded. The Bill does not fully carry out the wishes of the Viceroy in the matter of local self-government and will not prove very useful. It gives the district magistrates more powers over the district boards than they have even at present. The magistrate will have the power to prevent the execution of any measure sanctioned by the district board, and to provide for the execution of any work he considers to be necessary. If the district



board does not approve of the action of the Magistrate, it can appeal to the Commissioner. Hence it will be perceived, that the district boards will be practically entirely under the control of district magistrates, but the object of the Viceroy is to make the former independent of the latter. The public associations and the press in the Panjáb should fully criticize the provisions of the Bill.

#### NATIVE STATES.

The *Aftab-i-Panjáb* (Lahore), of the 22nd June, referring to the orders lately issued by the Mahārājā of Jaipur to the effect that he will hold a public Darbār on Thursday in every week, when any person can have free access to him and tell him his grievances, if he has any, highly approves of these orders and asks other native chiefs to follow the noble example of the Mahārājā. If native chiefs made themselves accessible to all classes of their subjects and listened to their complaints, the administration in their states would be greatly improved.

Circulation,  
500 copies.

#### LOCAL

A local correspondent of the *Desh Upkarak* (Lahore), of the 23rd June, states that on the 15th March last, one Imām Bakhsh, the son of Shādi Khoja, and one Khudā Bakhsh Khoja, inhabitants of Khem Karn, Kasūr, Lahore, killed an ox in the village. As the thing was quite unprecedented, the Hindus of the village filed a prosecution against the men concerned in the slaughter on the charge of insult to religion. The dispute was amicably settled by the execution of a bond by the thirteen Musalmāns, connected with the slaughter, on the 14th April, binding themselves not to kill a cow or insult the religion of the Hindus in any other way in future. A few days after the execution of the bond they submitted a petition to the Deputy Commissioner

Circulation,  
700 copies.



of Lahore in the name of all the Muhammadan inhabitants of the village, praying for the establishment of a shop for the sale of meat there. The Deputy Commissioner has forwarded the petition to Lálá Thandi Rám, Extra Assistant Commissioner, for enquiry and report. It is believed that, except the well-to-do Khoja family which executed the bond in question and two or three members whereof are municipal commissioners, all the other Musalmáns are not generally favourably disposed towards the proposal. There is no doubt that the secret object of the promoters of the movement is to introduce cow-slaughter into the village. As ignorant persons are subject to fanaticism in religious quarrels, it is to be hoped that the Deputy Commissioner will decide the case with great care. Cannot the Musalmáns do without beef? Hindus respect the feelings of their Muhammadan brethren to such an extent that they do not even mention the name of pork and obtain their meat from Muhammadan butchers, even though these butchers slaughter animals in a way different from that which was in vogue among themselves.

Circulation,  
450 copies.

The *Rahbar-i-Hind* (Lahore), of the 25th June, on the authority of an Amritsar correspondent, complains that cases of theft are very frequent at Amritsar, and that when a man, at whose house a theft has been committed, goes to report the matter to the police-station, the police officials do not listen to him and even abuse him. Gaming is also openly carried on in some streets and thoroughfares.

Circulation,  
500 copies.

The *Aftáb-i-Panjáb* (Lahore), of the 25th June, states that in its issue of the 13th idem it advised the Municipal Committee of Lahore to forbid the letting off of fireworks in streets and thoroughfares during the late *Shab-i-Bará* festival, but that the committee took no notice of its advice. To say nothing of the inconvenience caused to the people by the fireworks let



off by boys in streets, it has been heard that three houses were set on fire by fireworks, and considerable damage done to property in consequence. The custom need not be absolutely prohibited, but an out-of-the-way place should be assigned for the purpose.



# LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Afshar-i-Hind</i>	... Jalandhar,	Urdu	Weekly	Barkat Ali	June 23rd	June 25th	150 copies.
2	<i>Afshar-i-Panjab</i>	... Lahore	Ditto	Tri-weekly	Divan Buta Singh,	" 22nd & 25th	" 25th & 28th	500
3	<i>Agha Akbar</i>	... Agra	Ditto	Weekly	Maula Bakhsh	" 21st & 28th	" respectively.	196
4	<i>Ahsan-i-Akbar</i>	... Amroha	Ditto	Ditto	Abu-l-Hasan	10th	25th	84
5	<i>Aina-i-Sikandar</i>	... Moradabad	Ditto	Ditto	Ahmad Bakhsh	25th	30th	80
6	<i>Ain-i-Akbar</i>	... Ditto	Ditto	Ditto	Dilawar Ali	23rd	27th	134
7	<i>Akbar-i-Ain</i>	... Meerut	Ditto	Ditto	Muqarrir Husain Khan.	26th	28th	100
8	<i>Akbar-i-Ain</i>	... Lahore	Ditto	Bi-weekly	Mukund Ram	28rd	27th	1,300
9	<i>Akbar-i-Tamanna</i>	... Lucknow,	Ditto	Weekly	Puran Chand	24th	"	125
10	<i>Akmal-i-Akbar</i>	... Delhi	Ditto	Ditto	Fakhru-din	19th & 26th	" 24th & 30th	84
11	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdu-Eng-lish.	Bi-weekly	Gulab Rai	23rd & 26th	respectively.	295 copies (including 68 copies taken by Govt.)
12	<i>Amroha Akbar</i>	... Amroha	Hindi	Weekly	Sada Nand	25th	28th	98 copies.
13	<i>Anjuman-i-Hind</i>	... Lucknow,	Urdu	Ditto	Chandan Lal	23rd	27th	141
14	<i>Anjuman-i-Panjab</i>	... Lahore	Ditto	Ditto	Nuru-din	"	"	425 copies (including 200 copies taken by Govt.)



No.	Name of the Paper	Place	Language	Frequency	Editor	Date of Issue	No. of Copies	Remarks
15	Andar-i-Akbar	Lucknow	Hindi	Ditto	Tegh Bahadur	23rd	230	copies.
16	Andar-i-Akbar	Delhi	Hindi	Tri-monthly	Mirza Khan	21st	110	"
17	Andar-i-Akbar	Aligarh	Hindi	Eng. Weekly	Tote Ram	23rd	135	"
18	Andar-i-Akbar	Agra	Hindi	Tri-monthly	Rhagwan Das	25th	150	"
19	Andar-i-Akbar	Bareilly	Urdu	Weekly	Thakur Prasad	23rd	200	"
20	Andar-i-Akbar	Rampur	Ditto	Ditto	Muhammad Husain	25th	300	"
21	Andar-i-Akbar	Lahore	Ditto	Ditto	Fazal-din	20th	310	"
22	Andar-i-Akbar	Ditto	Ditto	Ditto	Salig Ram	23rd	700	"
23	Andar-i-Akbar	Allahabad	Ditto	Monthly	Senkats Prasad	For June	300	"
24	Andar-i-Akbar	Guland-shahr	Ditto	Weekly	Ganga Sahai	June 22nd	40	"
25	Andar-i-Akbar	Cawnpore	Ditto	Ditto	S h & L Muhammad Nabi	21st & 28th	...	"
26	Andar-i-Akbar	Lucknow	Ditto	Bi-weekly	Ganga Prasad	28th	250	"
27	Andar-i-Akbar	Ditto	Ditto	Weekly	Shri Krishn Chand	1st, 8th & 16th	...	"
28	Andar-i-Akbar	Meerut	Ditto	Ditto	Alim-ul-Din	22nd	330	"
29	Andar-i-Akbar	Jaipur	Hindi-Urdu	Bi-weekly	Mahabir Prasad	23rd & 27th	200	"
30	Andar-i-Akbar	Meerut	Urdu	Weekly	Ganesh Lal	24th	90	"
31	Andar-i-Akbar	Lucknow	Ditto	Ditto	Muhammad Yaqub	25th	250	"
32	Andar-i-Akbar	Badaun	Ditto	Tri-monthly	Ajmal Husain	22nd	50	"
33	Andar-i-Akbar	Benares	Hindi	Weekly	Chintamani Rao	18th	350	"
34	Andar-i-Akbar	Delhi	Urdu	Ditto	Mfr Hasan	24th	140	"
35	Andar-i-Akbar	Gujran-wala	Ditto	Ditto	Brij Lal	20th	600	"
36	Andar-i-Akbar	Lahore	Ditto	Bi-weekly	Jawwad Ali	23rd	150 copies (including 100 copies taken by Govt.)	"
37	Andar-i-Akbar	Jaunpur	Ditto	Weekly	Hafiz Abdullah	24th	72 copies.	"



*List of papers examined—(continued).*

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
38	Lawrence Gazette	Meerut	Urdu	Weekly	Iqbal-ud-din	June 20th	June 27th	165 copies.
39	Lyall Gazette	Ditto	Ditto	Ditto	Ganeshi Lal	" 24th	" "	" "
40	Lyton Gazette	Delhi	Ditto	Bi-monthly,	Bulsiqi Das	" "	" "	300 "
41	Madrar Gazette	Jodhpur	Hindi Urdu,	Weekly	Gobardhan Das	" 25th	" 29th	100 "
42	Mashri-i-Qaisar	Lucknow,	Urdu	Ditto	Ghulam Muhammad	" 26th	" 28th	200 "
43	Mada-i-Nar	Cawnpore,	Ditto	Ditto	Nabi Bakhsh	" 22nd	" 26th	40 "
44	Masharu-i-Ziradi	Meerut	Hindi-Urdu,	Monthly	Muqarrab Husain For June Khén.	" "	" "	823 copies (including 50 copies taken by Govt.)
45	Mishr-i-Darakhshah,	Delhi	Urdu	Weekly	Nusrat Ali	June 24th	" 29th	100 copies.
46	Mishr-i-Nimroz	Bijnor	Ditto	Ditto	Muhibu-llah	" 22nd	" 26th	140 "
47	Mitra Vilas	Lahore	Hindi	Ditto	Mukund Ram	" 25th	" 28th	250 "
48	Misir Gazette	Meerut	Urdu	Ditto	Khushwaqt Rai	" 20th	" 24th	" "
49	Najm-i-Azim	Moradabad	Ditto	Ditto	A mjad Ali	" 25th	" 29th	" "
50	Najm-i-Akbar	Etawah	Ditto	Ditto	Rahu-llah Khan	" 24th	" 26th	175 "
51	Najm-ul-Hind	Moradabad	Ditto	Ditto	Pratap Krishna	" 20th	" 25th	150 "
52	Nasim-i-Agra	Agra	Ditto	Ditto	Jamná Das	" 23rd	" 27th	325 "
53	Nasim-i-Hind	Fatehpur,	Ditto	Ditto	Kunj Bihari Lal	" 26th	" 24th & 30th	92 "
54	Naru-i-Anwar	Cawnpore,	Ditto	Ditto	Muhammad Yaqub,	" 23rd & 30th	respectively.	349 "
55	Nusratu-l-Akbar	Delhi	Ditto	Ditto	Nusrat Ali	" 24th	" 29th	200 "
56	Nyaya-Sudha	Harda	Marathi-Eng-lish.	Ditto	Basdeo Bhaskar	" 27th	" 28th	400 "



57	Oudh Akhbar	...	Lucknow,	Urdú	...	Daily	...	Sheo Prasad	...	"	25th to 30th	"	25th to 30th respectively.	610 copies (including 90 copies taken by Govt.)
58	Oudh Punch	...	Ditto	Ditto	...	Weekly	...	Sajjad Husain	...	"	26th	"	27th	450
59	Panjab Akhbar	...	Lahore	Ditto	...	Bi-weekly	...	Muhammad Azim	...	"	23rd	"	26th	250
60	Panjab Punch	...	Ditto	Ditto	...	Weekly	...	Firozu-l-Din	...	"	"	"	"	150
61	Patiala Akhbar	...	Patiala	Ditto	...	Ditto	...	Rikhi Kesh	...	"	25th	"	28th	300
62	Prayag Samachar	...	Allahabad,	Hindi	...	Ditto	...	Dewaki Nandan	...	"	"	"	26th	700
63	Prince of Wales' Gazette.	...	Meerut	Urdú	...	Ditto	...	Ganesh Lal	...	"	20th	"	24th	70
64	Public Opinion	...	Benares	Urdu - English.	...	Ditto	...	Pandit Vishnu Datt,	...	"	24th	"	26th	...
65	Qaieari	...	Jalandhar	Urdu	...	Ditto	...	Mirza Mawahhed	...	"	23rd	"	25th	...
66	Rafah-i-A'm	...	Sialkot	Ditto	...	Ditto	...	Diwan Chand	...	"	24th	"	29th	600
67	Rahbar-i-Hind	...	Lahore	Ditto	...	Bi-weekly	...	Nadir Ali Shah	...	"	25th & 28th	"	26th & 29th respectively.	450
68	Ram Prakash	...	Ratlam	Hindi-Urdú,	...	Weekly	...	Muhammad Abdul-Haq.	...	"	14th	"	25th	400
69	Reformer	...	Lahore	Urdú	...	Ditto	...	Nathu Ram	...	"	25th	"	28th	700
70	Rahat Akhbar	...	Delhi	Ditto	...	Bi-monthly,	...	Mahá Narayan	...	"	24th	"	27th	184
71	Riyazu-l-Akhbar	...	Gorakhpur	Ditto	...	Weekly	...	Nizam Ahmad	...	"	"	"	28th	275
72	Sabha Kapurthala	...	Kapurthala	Ditto	...	Ditto	...	Shamsu-l-din	...	"	23rd	"	25th	120
73	Sadique-l-Akhbar	...	Bhawalpur.	Ditto	...	Ditto	...	Dwarka Nath	...	"	21st	"	24th	320
74	Sejvan Kirti Sudhar.	...	Udaipur	Hindi	...	Ditto	...	Banshi Dhar	...	"	18th	"	"	200
75	Shula-i-Tar	...	Cawnpore,	Urdú	...	Ditto	...	Muhammad Ibrá-him.	...	"	26th	"	28th	175
76	Tahab	...	Moradabad	Ditto	...	Ditto	...	Rahat Ali Khan	...	"	27th	"	30th	90
77	Tariga-i-Hind	...	Meerut	Ditto	...	Ditto	...	Wilayat Ali	...	"	24th	"	29th	150



*List of papers examined—(concluded).*

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
78	<i>Victoria Paper</i>	Sialkot	Urdu.	Daily	Gyan Chand	June 21st to 27th	1883.	900 copies.
79	<i>Virtu Dhara</i>	Dhar	Marathi	Weekly	Harl Bhaskar	18th & 25th	June 24th to 30th respectively.	185
80	<i>Wagda-i-Alam</i>	Ghazipur,	Urdu	Ditto	Siraj-ul-din Ahmad	25th	25th & 30th respectively.	300

ALLAHABAD,

The 5th July, 1883.

PRIYA DAS, M.A.,

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